MAANDOOKYOPANISHAD

'Om'–this is a small word, but the entire universe is a commentary of this very word, past-present-future–is an expansion of 'omkaar' (sound of om). What is not contained or held in past, present and future–these three periods–'trikaalaateet'–free from the bounds of the three periods, that is also expansion of 'omkaar'–(1)

This entire universe–'brahmaand' (macrocosm)–is 'brahm', it is an expansion of brahm; similarly this 'pind'

ओमित्येतदक्षरमिदँ सर्वं तस्योपव्याख्यानं भूतं भवद् भविष्यिदिति। सर्वमोंकार एव। यच्चान्यत्त्रिकालातीतं तदप्योंकार एव॥ १॥

om-ityetad-aksharam-idam sarvam tasyopa-vyaakhyaanam bhootam bhavad bhavishyaditi sarva-omkaar eva. yacchaanyat-trikaalaa-teetam tadap-yomkaara eva–(1)

om–spoken word om brahm or 'om' this word; **iti etad**–this only; **aksharam**–imperisable; **idam**–this (evident); **sarvam**–entire (universe); **tasya**–of that (imperishable); **upa-vyaakhyaanam**–comentator who makes clear, evident; **bhootam**–who was already born earlier; **bhavad**–who is being born; **bhavishyat**–who will be born in future; **iti**–this; **sarvam**–all; **omkaar**–omkaar; **eva**–alone (is) or; **omkaarey eva**–is in omkaar (brahm) only, is the abode of eesh–the supreme spirit (eeshaavaasyam), **yat cha**–and that who; **anyat**–is the other (different from this brahm or evident universe); **trikaal+ateetam**–free from the bounds of the three periods (jeevaatmaa or nature); **tad api**–that also; **omkaarey eva**–is in spoken word om brahm only–(1)

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात्॥ २॥

sarvam hyetad brahmaaya-maatmaa brahm sah-ayam-aatmaa chatushpaat.–(2)

(microcosm) of ours is also brahm, that is just in brahmaand the universe is an extension of brahm, similarly like brahm in pind the expansion of jeeva is body. Of 'atma' that is brahm in brahmaand and jeevaatma in pind has four 'paad'–pace, that is there are four places, four positions in perception of both where these can be found–(2)

The first paad, first-place (area, field) of atma, that is 'jeevaatmaa' and 'brahm' is what we call 'awake-stage' of 'body' and 'nature'. When 'chetanaa'–consciousness emerges from within, that is the awake stage of the body. In the awake stage consciousness emerges from within and comes to awake–place. Which consciousness? The consciousness of jeeva in the body, and consciousness of brahm in the universe settles in visible form. In the awake stage, the place for jeeva is the body and for brahm it is nature, 'prakriti'–they can be searched here only, can be found here only. Suppose at that time brahm, like jeeva, settles outside from inside. In that stage jeeva makes the body as its sphere of activity, while brahm makes this vast nature as such. Furthermore where there is any action, he can only be found there only. We can at once find jeevaatmaa in the body and brahm in nature. The body comes in awake stage only when jeevaatmaa comes and settles in awake place, it is then by removing the body

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sarvam hi etad–all this precisely; **brahm**–is brahm; **ayam**–this; **atma**–also atma; **brahm**–is brahm; **sah**–that; **ayam**–this; **atma**–atma; **chatushpaat**–with four feet (place–situation) or can be found in four ways–(2)

जागरितस्थानो बहिःप्रज्ञः सप्तांग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥ ३ ॥

jaagarit-sthaano bahih-prajyah saptaang eko-navinshati-mukhah sthool-bhug-vaishvaanarah prathamah paadah–(3)

jaagaritsthaanah–who is in awake-stage; **bahi-prajyah**–who has knowledge towards the outer side, looking

cover, jeevaatmaa as though is sighted. Nature also reveals itself in this beautiful form, when brahm settles before us in the form or a creative architect of the universe. He settles so near us that as soon as the screen of nature is removed, he as though becomes visible. Just as when 'jeevaatmaa' settles in the 'awake'–place then it is 'bahi-prajya'–extrovert–its attention is outward not inward, infact when brahm creates the universe and as though settles in that, then, in that situation, he is also 'bahi-prajya'. Brahm is true form of wisdom. When wisdom proceeds towards progress then it moves from inside to outward direction, hence in the shape of a developed creation it is called 'bahi-prajya'. Just as on jeevaatmaa coming and settling in awake place–these seven limbs are present–head, eye, ear, speech, lungs, heart and feet, similarly on the presentation of brahm in the shape of a evolved creation–fire is head, sun-moon are eyes, directions are ear, veda is speech, air is lungs, universe is heart, earth is feet *(refer Mundak Upanishad)*–these exist. Like jeevaatmaa, these are seven limbs of brahm in the stage of 'bahi-prajya'. Hence in awake place both jeeva and brahm are called 'saptaang'–with seven limbs. The job of limbs–organs is to enjoy the world, bhog is represented by mouth, which consumes. Jeevaatmaa has 19 means of enjoyment–bhog–, it has 19 mouths with which it enjoys the world. Five organs of sense, five organs of action, five praan, these 15 are 'outer faculty' and 4 'inner faculty' (mind, wisdom, heart, ego)–these are 19 mouths with which jeevaatmaa enjoys the world. Brahm also with 19 mouths of all the creatures of the world, seated in awake place in the stage of 'bahi-prajya' like jeevaatmaa, through these living beings is enjoying (bhoga)

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out, **saptaang**–who has seven limbs (the senses); **ekon-vinshatimukhah**–who enjoys–with 19 mouths (10 organs of sense-action, 5 praan, 4 inner-faculty); **sthool-bhuk**–who has knowledge (bhoktaa) of tangible materials; **vaishvaanarah**–leader of all (actions), living in all men

the outer (sthool) world–hence is also 'sthool-bhuk'. The jeevaatmaa, seated in awake–place in its unique solitary form of the universe, that is in each individuality in the form of man-woman is present. Therefore this stage of jeevaatmaa is called 'vaishvaanara'–individuality. Brahm also in a stage of 'bahi-prajya' reveals in collective form as 'nar-narayan', that is, separate body of men-women together make his universal-body which is 'vaishvaanara', hence this stage of brahm is also called 'vaishvaanara'.–(3)

(Everyone has experienced the three stages–awake, dream, complete unconciusness (deep sleep). These stages are of the body, not of jeevaatmaa. The state of jeevaatmaa is always constant, the states of body keep changing. Awake-stage is of the body, awake-place is of jeevaatmaa. There is a difference in 'stage' (state) and 'place'. When the body is in awake-stage, the jeevaatmaa is in awake place, when the body is in dream stage then jeevaatmaa is in dream place, when the body is in unconscious stage, the jeevaatmaa is in unconscious place. Creation in the form of change has three stages–active form (awake stage), causal nature in the form of great-ego–panchtanmaattra (dream stage), sattva-raja-tama–of nature in the form of equilibrium stage (quality of purity–passion–ignorance)–(stage of unconsciousness); and due to these three stages brahm also has–awake place, dream place and unconscious place. The state (stage) of jeevaatmaa and brahm remains the same, but their place of functional energy keeps changing. The place where their function is happening, that is their place. When jeevaatmaa is functioning in awake place, then it is its awake place; when functioning in dream-place, then it is its dream-place, when functioning in unconscious place, then it is its unconscious place. Similarly when brahm is functioning in creation of creation, then it is in awake place, when there is planning for construction of

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(creatures), fire; **prathamah**–first; **paadah**–is the place (field) of knowledge–(3)

creation, then it is in dream place, when creation disappears then it is in unconscious place. Emerging out from these three places when jeevaatmaa and brahm are in their own form, that is their tureeya–place (soul becomes one with the supreme spirit).

Just as jeevaatmaa stays in these three places of the body because of the stages of awake, dream, unconsciousness, and after emerging from these three reaches in its virtuous fourth place; in the same manner brahm stays in these three places of nature because of the stages of awake, dream and unconsciousness, and after emerging from these three, reaches in its pure fourth place. The form of all three places of brahm is virtuous. 'Sagun'–the character of fourth place is unqualified–'nirgum'–(devotion to ultimate being). Amongst the 'sagun' characters (forms) reflection on his form at awake place is the easiest because looking on his form at awake place is the easiest because looking at the miracle of creation, who will not give an account of the glory and power of brahm? But praising brahm of 'bahih-prajya, sthool-bhuk, saptaang, ekonavinshati-mukh' at awake place is only an account of his fourth part, of one paad–one place. Since every one experiences every day within oneself of awake, dream and unconscious-places, concening ones own atma, therefore on the basis of that experience the rishi has imparted the experience of the knowledge of brahm to the one curious to know).

The second-'paad', the second place of atma, that is jeevaatmaa and brahm is that which is called as the sleep-stage of body and nature. The dream stage of the body is

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स्वप्नस्थानोऽन्तःप्रज्ञः सप्तांग एकोनविंशतिमुखः प्रविविक्तभुक् तैजसो द्वितीयः पादः ॥ ४ ॥

swapna-sthaano-antah-prajyah saptaang eko-navinshati-mukhah pravi-vikta-bhuk taijaso dwiteeyah paadah–(4)

when jeevaatmaa moves away from awake-place, with no function there, becomes functional in dream-place. When the body is in dream stage, then jeevaatmaa is in dream place. At that time jeevaatmaa moves away from extrovert–bahih-prajya–and becomes introvert–antah-prajya, its attention is withdrawn from outside and moves towards inside. In the extrovert stage from its 'saptaang'–seven-limbed body-head, eye, ear, speech, lungs, heart, feet–and from ekonavinshati-mukh–nineteen devices enjoys the world. In the dream place, also in the introvert stage its 'seven-limbed body' and 19 devices remain; the only distinction is that whereas sitting in the awake-place the jeevaatmaa used to enjoy with tangible-body and tangible senses, there; by coming in dream place now enjoys from the subtle body and the senses of the subtle body. This pleasure is not pleasure of apparent (gross) universe, it is pleasure of a world full of ideas, of a world of prudence, therefore, the atma in this place is not 'sthool-bhuk' but is called 'pravivikta-bhuk'–that which judiciously indulges in somewhat fanciful learning. In this state the outer world enters in the world of idea–thought. Just as in awake place the body of jeevaatmaa is 'vaishvaanara'–(separate existence, of individual character, individuality), the body of different humans is the body of atma as well, in fact the body of jeevaatmaa in dream-place is 'tejas'–astral–irradiating. In the awake place jeevaatmaa is of 'sthool-sharira' it is called 'vaishvaanara'–subtle body is in dream place, this is called 'tejas'. It is called 'tejas' because when the body is asleep, goes in sleep-stage; then the real glorious form of jeevaatmaa which was covered with a dark cover of the body, brightens up. The causal body of jeevaatmaa is in unconscious-place, this is called 'praajya'–unconscious. Why is it called 'praajya'–

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swapna-sthaanah–who is in sleep (detached) stage; **antah-prajya**–introspective; **saptaang**–who has seven limbs-constituents; **ekonavinshatimukhah**–who enjoys (experi-ences) with 19 mouths; **praviviktabhuk**–wisely

it will be described later. Actually these bodies are not of jeevaatmaa, since there is function 'kriyaa'–in these bodies hence these are called its body. When jeevaatmaa withdraws from these three, then it comes in its pure form, that is its tureeya-place–(becomes one with the supreme spirit). Just as dream place is of jeevaatmaa on moving away from awake place, similarly brahm is in dream-place on moving away from real-form creation to functioning in causal form creation. When brahm is in dream-place then entire outward-creation in subtle form is in his view point. Just as fire, sun-moon, derections, veda, air, universe, earth–these seven contituents are limbs of brahm in outward-universe, in the same manner constituents of brahm remain present in subtle form as well, and he in judgement–prudence, in thought–reflection keeps using the universe through these constituents. Just as a builder builds a house creates the whole construction in his mind before building it; a house on map before a house of bricks and stone, idea of the house is as if already made, the builder in his wisdom and thinking process already experiences the pleasure of a complete built-up house. In the same manner, before creating the universe brahm sitting in dreamplace in his reflection (thought), in his judgement (discretion) without creating the universe experiences the pleasure of a created universe. Therefore, like jeevaatmaa he is called 'pravi-vikt-bhuk' that is 'who has experienced in thought and discretion (wisdom)'–this has been said. Like jeevaatmaa in dream place the body of brahm is astral, made up of lustre–teja. Veda calls this 'hiranya-garbha'. In creation's origin, when creation was not in active-stage, though it had gone ahead of the state of equilibrium but was still in causal-stage, at that time first of all 'hiranyagarbha' was born–'hiranyagarbhah sama-varta-

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(somewhat) who enjoys (experiences) the subtle (passionate knowledge) fancy; **taijasah**–predominantly brilliant; **dwiteeya**–second; **paadah**–is (of knowledge) place (field)–(4)

taagrey'. The form of creation in causal-stage is what is called 'hiranya-garbha'. This 'hiranyagarbha'–nebula–was the glorious pind, its name is also 'mahat'–great, ahankaar–sense of self, panch-tan-maatra, this was the astral body of dream-stage of brahm. This is the praise of this 'antah-prajya, tejas, pravi-vikta-bhuk, saptaang, ekonavinshati-mukha' brahm at dream-place of his second-paad (place), the discription of the second fourth part–(4)

The third 'paad' third place of 'atma' that is 'jeevaatmaa' and 'brahm' is that which we call the unconscious stage of 'sharira'–body and 'prakriti'–nature. The unconscious stage of the body happens when jeevaatmaa moves away from awake place–not functioning there–becomes functional in unconscious-place. When the body is in 'unconscious-stage' then jeevaatmaa is in unconscious place. In that sleep stage the body does not desire anything whatsoever, does not dream anything. The author of the Upanishad has called that stage as 'praajya-avastha'–stage. 'Praajya' means 'pra+ajya'–that is 'stage of extreme ignorance'. In the unconscious stage the body is lifeless–inanimate, is in stage of extreme ignorance, even while the body and jeevaatmaa are related, kind of breaks away. Whatever consciousness, or knowledge is in the body it is all due to jeevaatmaa, therefore in unconcious stage when jeevaatmaa breaks relation with the body and, instead of wasting its energy outside, jeevaatma pulls it within itself; it unifies its energies, as though it isolates itself from the body; at that time jeevaatma reaches in the deep state of knowledge while the body reaches the state of extreme ignorance (praajya=pra+ajya). In the awake stage the body is called 'vaishvaanara', in dream stage it is called 'taijas' and unconcious stage it is called 'praajya'. Contrary to body the

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यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम्। सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

real form of jeevaatmaa is, however, 'prajya' (pra+jya) that is specially knowledgeable, wise, conscious. In the awake stage of the body 'prajyaa'–wisdom–is wandering outside, hence at that time jeevaatmaa is called 'bahi-pajya' extrovert. In the dream stage of the body 'prajyaa'–wisdom–wanders within, hence at that time jeenaatmaa is called 'antah-prajya'–introvert. In the unconscious stage of the body 'prajyaa' unifies, becomes dense therefore intrudes into consciousness, at that time jeevaatmaa is called 'prajyaan-ghan'–concentric consciousness. The means of 'bhog'–enjoyment–of jeevaatmaa seated in awake-place were 'saptaang' and 'ekonavinshati' mukha, in the dream-place also jeevaatmaa with these limbs (constituents) and mouths does experience–bhog–in the form of sanskars, but coming in unconscious place even its sanskars calm down. At that time the means of bhog of jeevaatmaa remains its mere 'consciousness'. Hence on coming in unconscious place jeevaatmaa is called 'chetomukhah', that is 'whose means of bhog is only consciousness no other limb-constituent'. In the unconscious stage the body is without knowledge, but jeevaatmaa coming in unconscious place places itself in its own form, becomes wise and blissful, enjoys bliss, hence at that time jeevaatmaa is called 'anand-bhuk' That is why coming out of unconscious stage man says, I slept very well. Jeevaatmaa that is blissful in the unconsciousness stage of the body, on waking up man experience a kind of a memory call, and says, I've never had such a delightful sleep! Which is that delight? Jeeva in

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yattra supto na kanchana kaamam kaamayate na kanchana swapnam pashyati tat-sushuptam. sushupta-sthaan ekeebhootah prajyaan-ghan evaanand-mayo hyaanand-bhuk chetomukhah praajyas-triteeyah paadah–(5)

yattra–in which (state); **suptah**–while asleep; **na**–does not; **kanchan**–any; **kaaman**–to desire, to bhog; **kaamaytey**–is inclined; **na kanchan swapnam**–nor to any dream;

unconsciousness has not done any work, has not enjoyed (experienced) any bhog, recalling which he is talking of delight. Yes, in the unconscious stage of the body one thing happened. The relationship of jeevaatmaa from the body was set free, not only the body, the relationship was set free with the mind as well. When the relationship was set free with body and mind, at that time it came in its own form–recalling that affinity he experiences delight. Whatever joy–sorrow happens in striking a relationship with the body–that is the joy–sorrow of the body, not of jeevaatmaa's own; on the relationship setting free from the body, there only complete bliss, that is the bliss of jeevaatmaa coming in its own form. On waking up he recalls that only. Like jeevaatmaa brahm also functions in these three places from time to time. The created universe is his awake place, totally initiating creation of universe is his dream-place, and when brahm withdraws his creative energy from creation that stage of disaster is his unconscious place. Sthool-srishti (gross creation), sookshma-srishti (subtle creation), pralaya (disaster)–these three are nature's awake-stage, dream stage, and unconscious stage. Brahm functions in his 'self willed function of wisdom-power' in these three stages. When he functions in the awake-stage of nature that is awake place of brahm, when he functions in the dream-stage of nature that is dream place of brahm, when he functions in the unconscious stage of nature that is unconscious place of brahm. These are his 'sagun'–virtuous-forms. When we meditate on him of that form, which is separate from the three stages of nature, that is his fourth-from, the 'tureeya-roop'–(where the soul becomes one with the supreme spirit)–the 'nirgun-roop'–(the unqualified ultimate being). Just as

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pashyati–looks (sleeps soundly); **tat**–that; **sushuptam**–is the stage of unconsciousness; **sushupta-sthaanah**–who is in the stage of unconsciousness; **ekeebhootah**–of intent mind; **prajyaan ghanah**–who has intense knowledge (focussed, fixed); **eva**–only; **anandmayh**–full of bliss (devoid of joy-

jeevaatmaa is 'prajya'–(pra+jya) and prajyaan-ghan (concentric consciousness) the body is 'praajya' (pra+ajya)–unconscious, similarly brahm is also 'prajya'–(consciousness) and 'prajyaanghan'–(concentric consciousness)–(pra+jyaan+ghan); nature is 'praajya'–unconscious–(pra+ajya)–like the unconscious stage of human-body, nature also is without knowledge that is without consciousness. There is no basic difference in knowledge and consciousness. When knowledge functions, it becomes evident, then it is called 'consciousness'. To be without consciousness is 'lack of knowledge or experience'–this is what it means. Jeevaatmaa and 'brahm'–both are 'prajya' that is they possess knowledge, that is consciousness; 'body' and 'nature'–they are both 'praajya', 'pra+ajya',–they do not possess knowledge, that is they lack consciousness. Coming in unconscious place brahm comes in its 'prajyaanghan'–concentric consciousness that is condensed conscious form that is comes in 'chetomukh' form. From bahi-praja–extrovert–to antah-praja–introvert–and from antah-prajya is unified in prajyaan-ghan–concentric consciousness. At that time it is in bliss, it enjoys bliss–becomes, anand-bhuk. This is a description in praise of its third paad–place, of third fourth part of the unconscious place of this 'ekeebhoot (unified), prajyaan-ghan (concentric consciousness), chetomukh (means of bhog is only consciousness), anandmaya (blissful), anandbhuk (full of bliss)–brahm–(5)

The description done of brahm who rests in the above

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sorrow); **hi**–only; **anandmayah**–full of bliss; **hi**–precisely; **aanandbhuk**–who enjoys bliss; **chetomukhah**–who enjoys with the mind only; **praajyah**–(pra+ajyah) ignorant of anything (to outer subtle–gross substances) or who has extreme consciousness; **triteeyah**–third; **paadah**–is place (field) of knowledge–(5)

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम्॥ ६॥

three places is endowed with divine majesty (power) is omniscient, is all pervading, is the cause of all; the elements and disaster originate from Him. The brahm resting in these three places is 'sagun'–i.e., virtuous–brahm.–(6)

Apart from the three 'sagun'–virtuous-forms of 'jeevaatmaa' and 'brahm' there is also a fourth 'nirgun'–without attribute or qualities-form, this is the fourth paad–place, the tureeya-sthaan (becomes one with the supreme spirit). In this form he is not antahprajya–introvert, not bahiprajya–extrovert, not ubhayprajya–both introvert and extrovert, not prajyaanghan–concentric conciousness, not prajya–conciousness, and not aprajya–unwise, ignorant. These stages exist at the time of function of jeevaatmaa in body and brahm in nature. When we see jeevaatmaa and

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esha sarvehvara esha sarvajya esha-antarayaa-mesha. yonih sarvasya pra-bhavaapyayou hi bhootaanaam–(6)

eshah–this (atma); **sarveshvarah**–endowed with all divine comfort (power); **eshah**–this; **sarvajyah**–omniscient; **eshah**–he; **antaryaamee**–all pervading; **eshah**–he; **yonih**–cause, basis; **sarvasya**–of all; **prabhav+apyayou**–(creator) and 'apyay' (who causes engrossing in him) or creator of birth and doom; **hi**–only; **bhootaanaam**–of creation (animate-inanimate)–(6)

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्। अदृश्यमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

naantah-prajyam na bahih-prajyam nobhayatah-prajyam na prajyaan-ghanam naprajyam naaprajyam. adrishyam-avyavahaaryam-agraahyam-alakshanam-achintyam-avyapadesh-yam-ekaatm-pratyay-saaram prapanchop-shamam shaantam shivam-advaitam chaturtham manyante sa aatmaa sa vijyeyah–(7)

na–not; **antah prajyam**–who has a conduct of an introvert; **na**–not; **bahih-prajyam**–who has conduct of an

brahm separated from all the three stages of body and nature respectively and see in their pure form, then making wisdom as a basis, these stages–aparajya, prajya, prajyaanghan, ubhay-prajya, antahprajya, bahihprajya–are neither of jeevaatmaa nor of brahm. These stages appear only with the combination of jeevaatmaa with body and brahm with nature, not otherwise, The fourth place of jeevaatmaa and brahm is separate from all these stages. He is invisible, impracticable, inadmissible, He cannot have any distinguishing feature, cannot be meditated, cannot be pointed out. Can there be some description of Him? Yes, as much as this can be said that all illusion of the world calms (still) down there, that is a stage of calm of illusion, only the existence of atma in core form (essence) remains. Behind the development (illusion) of the body, jeevaatmaa only is the core existence, behind

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extrovert; **na**–not; **ubhayatah prajyam**–both having a tendency towards (introvert and extrovert); **na**–not; **prajyaana ghanam**–focused concentric conscious; **na**–not; **prajyam**–who is a scholar; wise; **na**–not; **aprajyam**–who is ignorant; **adrishyam**–unknowable (from the senses); **avyavahaaryam**–not worthy of any conduct (work); **agraahyam**–not worth holding, not a matter of organs of action; **alakshanam**–he has no notifying mark or definition, not a subject of conjecture; **achintyam**–not a subject to meditate; **avyapa-deshyam**–connot be expressed with words or speech; **ekaatm-pratyay-saaram**–(at that time he) has only consciousness of atma (own self); **pra-panchopa-shamam**–in that there is quieteness (devotion) of all illusion in him (three fold shape of the character of the universe); **shaantam**–unmoved, calm, not disputed; **shivam**–virtuous, auspicious; **adwaitam**–unique (distinct from self) unequalled or who is not consicous of another; **chaturtham**–(to this earlier stated stage of brahm) fourth place (field of knowledge); **manyante**–(who have knowledge of brahm) who agree, understand (speak); **sah**–he alone (of earlier

the illusion of universe, brahm is the core existence. Jeevaatmaa and brahm are alone, 'aatm-tattva'–the supreme spirit, that alone should be understood–(7)

He is called 'omkaar' if that supreme spirit is to be described in alphabets and syllables. There is not much difference in alphabets and syllables. Alphabet is a syllable and syllable is an alphabet. Those three alphabets or syllables are three places–akaar, ukaar, makaar–(8)

'akaar' is the first syllable. This is the awake place of 'jeevaatmaa' and 'brahm', whose 'vaishvaanara' sharira–

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described form); **atma**–is atma (of character); **sah**–he alone; **vijyeyah**–is worth knowing, should know–(7)

सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥ ८ ॥

so-ayam-aatmaa-adhyaksharam-ongkaaro-adhimaatram paadaa maatraa maatraashcha paadaa akaara ukaaro makaara iti–(8)

sah ayam aatmaa–that this atma; **adhyaksharam**–on making a (syllabic) base of alphabets; **ongkaarah**–this word is 'om'; **adhimaatram**–from the basis of syllables; **paadaah**–pace only; **maatraah**–(are called) syllables; **maatraah cha paadaah**–and syllables are called paad (meaning–purpose of both is the same); **akaarah, ukaarah, makaarah**–(these three paad or syllables) a-u-m; **iti**–are in this manner–(8)

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वा
द्वाप्नोति ह वै सर्वान्कामानादिश्च भवति य एवं वेद ॥ ९ ॥

jaagarit-sthaano vaishvaanaro-akaarah prathamaa maatraa-aapte-aadimatwaad-vaa-aapnoti ha-vai sarvaan-kaamaan-aadishcha bhavati ya evam veda–(9)

jaagrit-sthaanah vaishvaanarah–(explained earlier)–awake-place individuality only; **akaarah**–(of 'om') 'a'; **prathamaa maatraa**–is first syllable (paad); **aapteh**–(this

individuality–is representative. Whoever perceives and worships jeevaatmaa and brahm of awake place, he achieves–aapnoti–all desires. The 'a' of 'aapnoti' is 'akaar' of 'omkaar'. In all positions it finds 'aadi'–first (pre-eminent) place, chief-place. The 'a' of 'aadi' is 'akaar' of 'omkaar'. The reflection of 'akaar'–syllable of 'omkaar' is meditation of jeevaatmaa and brahm of awake place–(9)

'ukaar' is the second syllable. This is representative of 'jeevaatmaa' and 'brahm' at dream-place, which is called 'tejas'–astral-body. Whoever perceives jeevaatmaa and brahm of dream-place, and worships he is elevated–utkarsh–he promotes knowledge in his community and society. The 'u' of 'utkarsh' is the 'ukaar' of 'omkaar'. He attains a state of 'ubhay'–respect. Where there are two sides, he gains respect in both sides, his position for both sides is 'equal'. The 'u' of

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syllable 'a') its meaning is extensive; **aadimatvaad vaa**–because of being 'aadimaan'–(first-main) 'a' (is called); **aapnoti**–(who is versed in this syllable 'a') receives; **ha vai**–definitely; **sarvaan kaamaan**–to all desires and pleasures (bhog); **aadih cha bhavati**–and is supreme (first) of all; **yah evam veda**–who knows as such–(9)

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानसंततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद॥ १०॥

swapn-sthaanas-taijasa ukaaro dwiteeyaa maatrot-karshaat-ubhayatwaat-vot-karshati ha vai jyaan-santatim samaanascha bhavati naasyaa-brahm-vitkule bhavati ya evam veda–(10)

swapn-sthaanah taijasah–(earlier explained)–astral dream place only; **ukaarah dwiteeyaa maatraah**–(of 'om') 'u' word is the second syllable (paad); **utkarshaat**–because of 'utkarsh'–elevation; **ubhayatvaat vaa**–or due to being in both (both–'utkarsh' and 'ubhay' have first word 'u', hence choice of this syllable); **utkarshati**–elevates, promotes; **ha vai**–definitely; **jyaansantatim**–for expansion of knowledge

'ubhay' is the 'ukaar' of 'omkaar'. The reflection of 'ukaar' syllable of 'omkaar' is the reflection of jeevaatmaa and brahm at dream place. The one who worships 'ukaar' in this manner, has no one in his family who does not perceive brahm–'abrahmvit'–(10)

'makaar' is the third syllable. This is representative of the unconsious place of 'jeevaatmaa' and 'brahm', which is called 'praajya'–sharira, unconscious body. He who perceives jeevaatmaa and brahm of unconscious place, worships, he measures the entire universe–'minoti' is the 'makaar' of 'omkaar'. He fathoms the 'iti'–its end–of the universe. Just as 'm'–is the final word in contact symbols similarly unconscious stage is the 'iti' of nature, that is the ultimate stage. He who worships 'makaar' in this manner, he perceives the innermost

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(tradition) or to the tradition of knowledge-off spring-disciple; **samaanah cha**–and who maintains equal-similar-for all or who has respect of all (sa+maanah); **bhavati**–happens; **na asya**–not his; **abrahmvid**–who does not perceive brahm; **kule**–in family; **bhavati**–exist; **yah-evam veda**–who perceives as such (to this 'u' syllable)–(10)

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा
मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद॥ ११॥

sushupt-sthaanah praajyo makaaras-triteeyaa maatraa mite-rapee-terwaa minoti ha-vaa idam sarvam-apee-tishcha bhavati ya evam veda–(11)

sushupta-sthaanah praajyah–(described above) only unconscious place praajya; **makaarah triteeyaa maatraa**–(of 'om') the word **'m'**–is third syllable (paad); **miteh**–for the purpose of knowledge or measure, accomplished from the base 'maa'–'miti' (proof or measure); **apeeteh vaa**–or from 'apeeti' (destruction, end), (happens to be the interpretation of syllable 'm'); **minoti**–knows, measures; **ha vai**–with certainty; **idam sarvam**–to all this universe; **apeetih**–end of wordly enjoyment, of sorrow, of ignorance–

depth of entire universe, finds the ultimate–(11)

'omkaar' without syllable is fourth. Just as jeevaatmaa comes in its fourth form coming out from the awake stage, dream stage and unconscious stage of the body, just as brahm comes in its 'tureeya' stage coming out from the awake stage, dream stage and unconscious stage of nature, in the same way a, u, m distinct from the representative three syllables of awake, dream and unconcious stages–omkaar also has a form without measure–limitless. That form does not come in customary practice, it is shiva–auspicious, is unique, the illusion of the world is calm, still there. This limitless form of omkaar is the fundamental form of atma–that is of jeevaatmaa and brahm-in this form omkaar is as though just atma. He who preceives this form of omkaar, instead of being restless outside, enters the innerspirit through knowledge of the supreme spirit–(12)

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or destruction of the universe; **bhavati**–happens; **yah evam veda**–whoever perceives like this–(11)

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोंकार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद य एवं वेद॥ १२॥

amaatrash-chaturtho-avyavahaaryah prapanchopa-shamah shivo advaita evam-omkaar aatmaiva samvisha-tyaatmanaa-aatmaanam ya evam ya evam veda–(12)

amaatrah–without syllable, unlimited, complete 'om' brahm; **chaturthah**–fourth (space-field of knowlege); **avyavahaaryah**–which is unsuitable of customary practice; **prapanchopashamah**–in which all illusion disappears; **shivah**–auspicious for all; **advaitah**–unique, unequalled; **evam**–with an account like this; **omkaarey**–'om'–in brahm utterance; **atma**–jeevaatmaa; **eva**–precisely; **samvishati**–finds access, obtains, sleeps, experiences bliss; **aatmanaa**–from own (dutiful) atma (jeevaatmaa); **aatmaanam**–to eternal (wise) God, **yah**–who; **evam**–in this manner; **veda**–perceives; **yah evam veda**–who knows like this (repetition of the sentence signifies end of the literary work)–(12)

There is only one recourse to know regarding a matter about which we are ignorant. That recourse is to know the 'unknown' through the 'known'. A child who does not know about a river can be shown a small water-course (nallah) and can be explained that if this water-course becomes large, it is then called a river. In this Upanishad, for the purpose of knowing brahm, support has been taken from known to unknown. We know something about ourselves-this is 'known'. Whatever is in pind–microcosm, is also in brahmaand–macrocosm–as well–thus we come to know the 'unknown' with the knowledge of our pind. That is with the knowledge of 'Jeevaatmaa', the knowledge of 'brahm' is possible–this is the statement of the author of the Upanishad.

If the 'unknown' can be understood from the 'known', then how do we understand 'brahmaand' from 'pind', and 'brahm' from jeeva? What is that option? We can understand any matter when we have knowledge of its structure and function. The rishi has explained the stucture and function of jeevaatmaa in Maandookya, and by explaining the 'stucture' and its 'function' of jeevaatmaa has pointed out the 'structure' and its function of 'brahm'.

There is no clue to the essential form of jeevaatmaa and brahm. That form is invisible, inconceivable, impractical and unqualified. That form can only be discussed with the expression 'there is no end'–'neti',–the teacher is silent there, and yet says all in silence. But apart from that invisible, inconceivable, impractical and unqualified form, it also has a visible, serious, practicable and qualified form. What is that form, that structure? The rishi says that in this form, in this structure brahm is 'prajyaanghan'–concentric conciousness. From this state the blooming evolutionary 'brahm' passes through two stages–first of 'antahprajya'–'introvert' and then of 'extrovert' exactly just in the same way as jeevaatmaa. The concentric concious brahm proceeding outward from its pure form creates the universe, and while returning within it is established in its form.

While proceeding outward in its qualified virtuous form it proceeds from unconscious place in dream place, and from dream place to awake place; while returning within it returns from awake to dream and from dream to unconscious place. On coming in uncounscious place it has such contact with nature as jeevatmaa has with the body in unconcious state. Whatever forms we are able to see of jeevaatmaa, all are intermingled with the body in some way or the other, similarly in whatever forms we are able to perceive of brahm, all are intermingled with nature. Only in the unconcious state such a form appears to be evident, which while living with the body is yet somewhat aloof from it. In the awake and dream state the bond of the body and jeevaatmaa is rather of a tight bond that these two cannot be separated. Only the unconscious state is such a state when the bond of these two, the tight closeness becomes rather loose. Then even while the body and jeevaatmaa are living together are rather slightly away from each other. In this state the real form of the body is revealed. It cannot speak, cannot hear, cannot move, cannot experience, it is inert-lifeless. What is the form of jeevaatmaa at this time? Returning from this state we say, it was a great delight. Who experienced this delight? The body was lying inert, it had no experience. It has to be admitted that at the time of unconscious state, on the jeevaatmaa being somewhat away from the body it had knowledge of its delightful (bliss) form, that is what how is being recollected. If this rather separate–detached form is completely detached, then the pure form of atma becomes evident. This is the very path of the knowledge of brahm. In the awake state of nature, brahm and nature remain intermingled in functional form nature, exactly as the body and jeevaatmaa are in the awake state; but in unconscious state brahm even though it is living with nature is rather away, if it is perceived completely detached, then that is its real form.

This, however, is the fine sturcture of 'jeevaatmaa' and 'brahm'–both are pajya–consciousness and 'prajyaanghan'–

concentric consciousness, that is, in unconsciousness we come to know that when jeevaatmaa is detached from the body and brahm is detached from nature, then the fundamental element of their fine structure 'prajyaa'–consciousness happens to be evident. But what is their grosser structure? The answer to this question is that the grosser structure is not of jeevaatmaa and brahm, it is of body and nature, but because the creators of fine structure of the body and nature are respectively jeevaatmaa and brahm, hence this grosser structure is called the creation of jeevaatmaa and brahm. At the time of fine structure the creation of jeevaatmaa in unconscious state is consciousness–prajya–(pra+jya), the structure of body in praajya (pra+ajya)–unconsciousness. The description of this unconsciousness–praajya–(pra+ajya) has been described in great datail by Freud-founder of present day psycho analysis. Pshchology of the unconscious was born keeping this 'unconscious'–praajya–in mind. Remember the description of the unconscious is not the description of atma, this description is of the body, of the human nervous system in a simple form performed of actions. Jeevaatmaa is conscious–prajya–pra+jya–and the body is unconscious praajya–pra+ajya; one is conscious the other is unconscious; one is wise the other is ignorant; one is knowledge the other is illiteracy-the universe progresses towards growth with the combination of these two. At the time of entering from fine structure in gross structure when the body comes from unconscious state in dream state then the jeevaatmaa becomes introvert–antahprajya–and the body becomes astral–tejas. The conscious–prajya–form of jeevaatmaa is transformed to the introvert–antahprajya–form; the indefinite–ajya–form of the body is transformed to the astral–tejas–form. In place of ignorance, in place of no light, knowledge and light appear, but this light is not clear. This light is called 'tejas'–astral. When the body, from dream state enters awake state then jeevaatmaa becomes 'bahiprajya–extrovert from 'antahprajya'–introvert and the body becomes

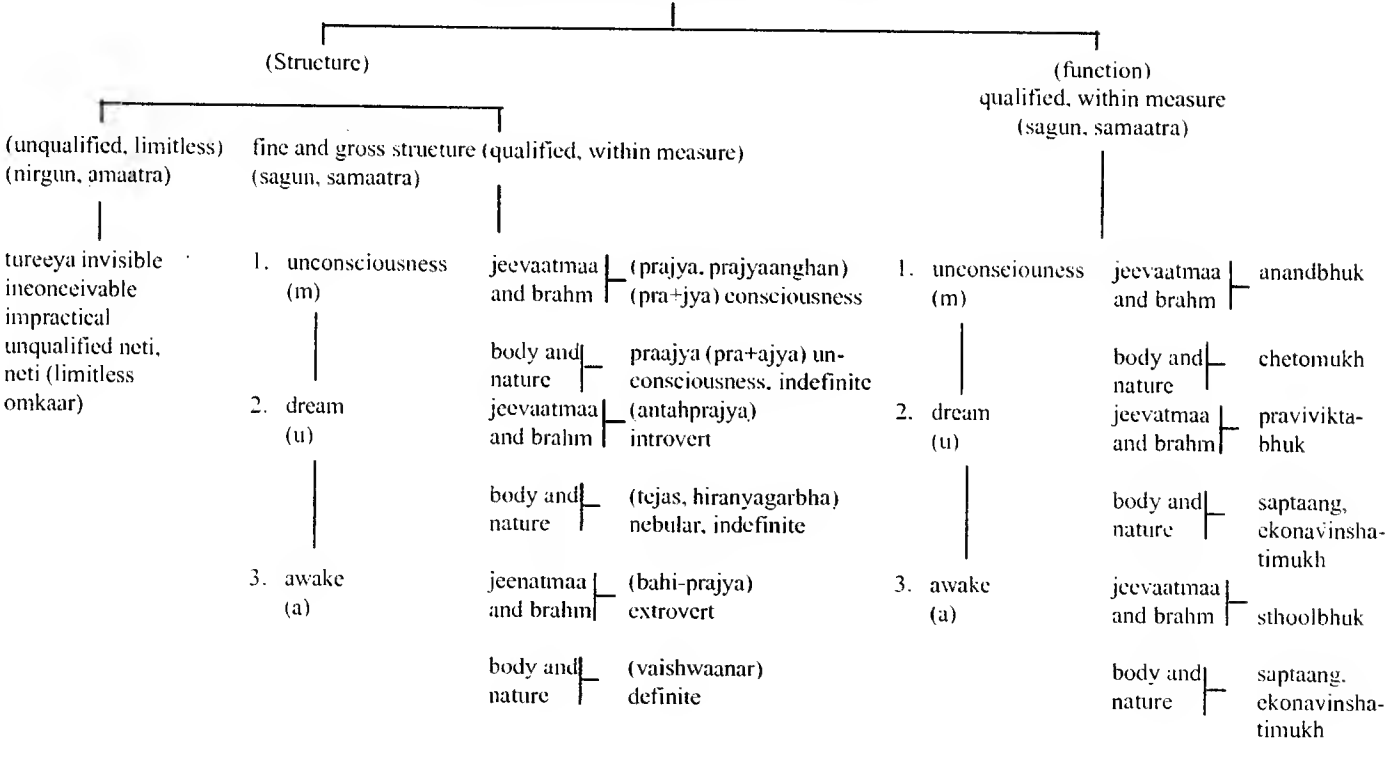
individual–vaishvaanara–from 'tejas' astral and is seen in the form of different humans. Just as there are these three grosser-structures of the body due to the cause of atma, in the same manner due the cause of God; in unconscious state, nature is also indefinite–ajya, in dream state it is astral–tejas–or nebular–hiranyagarbha–and in awake state it is definite–vaishvaanara–these are three grosser structures.

After the finer and grosser structures of jeevaatmaa and brahm it is important to know their function. What is the structure of jeeva and brahm? The finer structure is concentric consciousness–prajyaanghan; and the grosser-structure, which in fact is of the body and nature but is attributed to jeeva and brahm, in awake is definite–vaishvaanara, in dream is tejas–astral, in unconscious is pra+ajya–unconscious. The functions of jeeva and brahm are–in awake 'sthool-bhuk'–enjoying outer world, in dream–'praviviktabhuk'–enjoying in thought and wisdom, in unconsciousness–bliss. In awake stage the function of jeevaatmaa and brahm is in the outer world, hence the rishi has called the state of these two as 'sthool-bhuk'–enjoyment in outer world. Dream state is the one when the outer reflection snaps to proceed within–even if that stage is voluntary or involuntary. Involuntarily dreams comein dream state, there is no connection in them, there is no order; but if voluntarily attention is drawn from the outward to within, man is then absorbed in thought and thinks in sequence and in order. In fact he plans his functions in that stage of thinking. This stage is also dream state, the rishi has called this state as 'pravi-vikta-bhuk'–enjoying in thought and wisdom. The word 'vivikta' is formed from 'vivek'–judgement. Instead of apparently enjoying the world, the ideological universe is enjoyed and experienced through prudence and good sense. After the dream state, jeevaatmaa and brahm in unconscious state are called 'anand bhuk'. In the unconscious state, even though there is a connection of jeevaatmaa with the body, and of brahm with nature, yet it is somewhat broken. Getting up from unconsciousness man

says he slept very well. With the break of connection between the body and atma in unconsciousness the perception of bliss that happens, on waking up its some what recollection remains. This delight is negative. The loosening of connection of jeevaatmaa with the body gives a delightful experience. If this slackness with the body increases, and jeevaatmaa separates from the body and establishes similar connection with brahm as it had established with the body, that will then be 'positive' bliss–'brahmaanand'–this is ultimate bliss. The experience of bliss on waking from unconscious state indicates that blissful form of brahm, which in unconscious state arises at the time of the connection being broken of jeevaatmaa with the body.

(This bliss arose on the break of connection of jeevaatmaa with the body, hence it is negative. If after the break of connection with the body, jeevaatmaa gets connection attached with brahm, then negative bliss turns to positive bliss.

Thus, in this manner providing knowledge of the structure and function of brahm by means of jeevaatmaa, the rishi applied it on the three syllables of 'omkaar'–a-u-m. By means of these three symbols of omkaar–a-u-m–the 'sagun'–qualified–form and by means of the limitless form–amaatra of omkaar–its unqualified form–'nirgun roop'–should be worshipped).

In Maandookyopanishad, 'aatma-tattva'–life principle (soul), that is the awake-dream-unconsciousness–tureeya (soul becomes one with supreme spirit)–states of jeevaatmaa and parmaatmaa (God)–are according to the expounded stages in Chhaandogya ('indra-virochan' short story, 8.12) and Brihadaa-ranyakopnishad (4.2, 3 and 2.1). The description of Maandookya has been illustrated in the begining of this Upanishad. What has now been explained, an illustration as follows can also be made–

Aatm-tattva (true nature of soul—life principle, that is the qualified-sagun-and unqualified-nirgun- form of jeeva and brahm in awake, dream, unconsciousness.